



VOICE OF KHURASAN

ISSUE 11

Muharram

1444H

The Black Hole in Ukraine



AL AZAIM FOUNDATION PRESENTS

03 The Underlying Kufr of Taliban in UN Charter

10 Lessons of the Muslim Warriors: Khalid Ibn Walid

16 Bringing Faith upon Allah as The Rabb

20 Memories of Shuhada: Sa'd al-Imarati

25 INFOGRAPHICS

26 Report of the Operations in the Month of Dhu al-Hijjah

30 The Black Hole in Ukraine

35 The Pugwash Conspiracy^[3]

38 The Virtues of Jihad in The Way of Allah

43 The Millah of Ibrahim

49 Funeral in Wedding



The Underlying Kufir of Taliban in UN Charter

“And never will the Jews or the Christians approve of you until you follow their religion. Say, ‘Indeed, the guidance of Allah is the [only] guidance.’ If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.” [Baqarah: 120]

“And never will the Jews or the Christians approve of you until you follow their religion. Say, ‘Indeed, the guidance of Allah is the [only] guidance.’ If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.” [Baqarah: 120]

Definitely, all kufri nations are satisfied with Taliban murtaddin because they obey their orders. The Taliban regime has already been officially recognized, and what is going on regarding this topic is nothing but a peculiar drama. Despite sanctions, Taliban murtaddin enjoy the influx of billions of dollars from all over the world. In spite of denying Taliban government a seat in UN, its Secretary-General Guterres is advocating for the Taliban government on the international

arena and urging all to have friendly relations with them, and he is also requesting to release the allegedly blocked Afghan money, as if infidels have presumed that the people are insane and blind. Foreign infidels and diplomats, ambassadors, journalists, spies, agents, advocates, and operatives of various intelligence agencies are enjoying safe haven, under Taliban caretaking, in Kabul and in other cities. So what else do they mean by international recognition?



However, Taliban fighters might be dubious about the fact that being officially recognized by the infidels is an obvious nullifier of Islam, whether they like it or not. Any condition, which the Taliban commanders are ready to accept, imposed by kuffar for membership and access in the international community, are completely contradictory to Islam. According to the international charter of UN, all the affairs of the countries of the world should be monitored by the Security Council and their decisions are acceptable to all, not the decisions of Allah the Lord of the worlds. It appears in the charter's introduction:

“All human beings, whether Hindus, Sikhs, Jews, infidels, or polytheists of any other religion, including Muslims, have legal equality,” while Allah the Almighty makes a difference between men and women, a disbeliever and a believer, and a Muslim scholar and an ignorant one. To be more obvious, with regards to Shari’ah, there is a clear difference between men and women in leadership; women cannot be appointed as generals; they cannot be appointed as military commanders or judges. Even the position of mere Imams cannot be granted to women, and this is because women differ from men in terms of physique, psychology, fitrah, and so on. However, the UN doesn’t recognize those differences. And it considers the equality of men and women as mandatory, and this is also a condition for getting a seat in UN. The Taliban leaders are ready to fulfill those requirements. There are also many evidences from Qur’an and hadith regarding the differences between the kuffar and the Muslims:

“Do those who seek evil think that we shall hold them equal with those who believe and do righteous deeds- that equal will be their life and their death? Ill is the judgment that they make.” [Az-Jaathiyah: 21]

“Is then he who is a believer like him who is a Fasiq (disbeliever and disobedient to Allah)? Not equal are they.” [As-Sajdah: 18]

“Shall We make those who are submissive like the wrongdoers? What

is the matter with you then, how do you judge?” [Al-Qalam: 36]

“Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise- they are the attainers [of success].” [Al-Hashr: 20]

“Say, “Not equal are the evil and the good.” [Al-Maidah: 100]
And there are many more.

Now see the obvious difference between what Allah, glory be to Him, says (in these verses) and what the Taliban’s Mullahs are legitimizing. The United Nations’ charter, which the Taliban leaders vow to implement fully, also states, “Above everything else, international law, norms, and agreements should be respected.” As a result, the Taliban leaders concurred with the atheists that all international law, concepts, and accords would be accepted (even those contradict Islam). Does Shari’ah allow submitting to the laws of kufr?





In Azwa al-Bayan, Imam Shanqiti says, “The Jews and Christians become kuffar by accepting the abrogated heavenly religions.” So, how will the Taliban not become murtaddin by accepting the UN charter and other laws of shirk? Allah, glory be to Him, says: “Then if there is a dispute between you in any way, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day. This is a correct way of working and it is also the best in the end.” [An-Nisa: 59] Imam Ibn Kathir says, “It indicates that whoever does not refer to the Book and the Sunnah in the matter of dispute and does not refer to them in that, he is neither a believer in Allah nor in the Judgment Day.”

Furthermore, the atheist Nations’ (UN) manifesto states: “All member countries should strive and fight for the implementation of full freedom.” So, what exactly is meant by full freedom? Disbelief? Is it permissible for a Muslim to do whatever he wants? No, it’s never like that. Hence, their full freedom implies irreligion, lewdness, adultery, homosexuality, and other vices. Even if

a woman chooses an animal as her life partner (husband), the UN legally grants her the right. And it will be accepted by the Taliban heretics accordingly. Moreover, secularism is based on rejecting religion and divine laws in favor of following one’s own desires. As a result, in the name of freedom, separate foundations have been laid in secularism for securing such freedom, whereas Allah the Almighty did not grant man complete freedom in his life, but instead took it away from everyone, as He the Almighty says: “It is not for a believing man or woman to have any other choice in a matter when Allah and His Messenger decided it.¹ Indeed, whoever disobeys Allah and His Messenger has clearly gone ‘far’ astray.” [Al-Ahzab: 36] In this blessed verse, Allah the Exalted takes away men’s and women’s absolute freedom. And He, glory be to Him, explains that they are not free to go against Allah’s and His Messenger’s decisions, rather they are obligated to obey Them. On the other hand, there are such secular freedom that goes against what Allah

the Almighty and His Messenger have decided, and this total freedom includes freedom of belief, freedom of work, and personal freedom. The freedom of belief, which allows a person to choose any religion, is a fundamental tenet for them in the freedom of secular social life, and no one has the right to act or criticize this work, and the injection of this western virus into the Islamic Ummah has caused people to abandon Islam and find freedom in apostasy. Muslims have no freedom of belief, and it is forbidden for a person to choose a religion other than Islam because Allah the Almighty said: “Whoever seeks a way other than Islam, 1 it will never be accepted from them, and in the Hereafter they will be among the losers.” [Aal-i-‘Imran: 85] And in Sahih al-Bukhari, It has been narrated by Abdullah ibn Abbas, may Allah be pleased with him, that the Messenger of Allah, peace and blessing be upon Him, said: “Kill whoever changes his religion.” Islam

opposes religious freedom and freedom of belief, and these are the principles of kufr, which the Taliban murtaddin have accepted.

Secularism allows complete occupational freedom, and anyone can do whatever they want to earn money, and they can involve themselves in usury based business. Such usury based banking systems and transactions are prevalent in the Taliban controlled areas, while they are strictly protecting and implementing those. Secularism’s personal freedom allows each individual to do whatever he or she wants, whether it is a business, religion or belief, and if someone commits adultery willingly, no one has the right to oppose that. But Allah the Almighty commanded: “Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful.” [An-Nahl: 90] The Almighty also says: “This was the



advice of Ibrahim- as well as Yqub- to his children, 'saying', 'Indeed, Allah has chosen for you this faith; so do not die except in 'a state of full' submission.'" [Al-Baqarah: 132] Shaykh al-Islam says: "When a person considers the consensus of the haram as halal, and the consensus of the halal as the haram, or changes the consensus of the Shari'ah, then he is a disbeliever and an murtadd according to the consensus of the jurists."

The United Nations' charter specifies in part that: "It is the member countries' responsibility to work together for international peace and to protect common interests in order to ensure the security of the entire world." Taliban murtaddin are following this command with full sincerity, and in order to neutralize the Islamic State, they have engaged in secret and open agreements, since this is a condition of membership in the United Nations.

However, Taliban murtaddin do not acknowledge sharing the same religion with the infidels. Neither do the infidels claim so. But yet they follow their kufri secular laws, for extinguishing the light of Allah, the Khilafah. Allah the Almighty says: "If you obey them, you will surely become an idolater." [Al-An'am: 121] Imam Ibn Jarir at-Tabari says, "If you accepted what the disbelievers say about eating things that are desirable and doing things forbidden by your Lord, then you are polytheists like them."

Now, let's look at some of the international charter's articles for which the kuffar and the murtaddin are striving

day and night.

The first article of this charter says, "To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace."



So now contemplate the way this article is going against the rulings of Islam: In order to strengthen international peace and security, all effective joint measures are being used, so there is a denial of jihad. Legal protection will be ensured for the harbi kuffar and murtaddin. On the basis of so called justice, the believers and disbelievers are equal. Men and women are considered as equal. Women's leadership and empowerment is promoted. International corporate laws will be accepted. There is legal permission for adultery, alcohol, and usury. Man-made boundaries, nationalism, and shirk of patriotism are recognized. The United Nations is considered as the owner of the lands and the determiner of the geographical boundaries according to its wishes. Religion is considered to be an optional act. All member nations of UN will fight the mujahidin on behalf of the infidels.

Every disbeliever is allowed to practice his disbelief and reject Islam without any condition. Decision of the majority is accepted, not that of Allah. This article also includes attributing higher authority to the United Nations Security Council. Besides, UNESCO will work for uprooting the religion.

In this way, dozens of blasphemies have been recorded in only one article, and then the same laws have been quoted from the laws of the member states of the United Nations, such as the laws of Pakistan, the former laws of Afghanistan, the laws of Saudi Arabia, Egypt, Syria, Iraq, and other countries. They only added a few Islamic words at the start and in the end. The other fundamental topics are common to all state laws.

It would be beyond the scope of this analytical article to provide details for each underlying kufr and violation of Shari'ah in this UN charter.

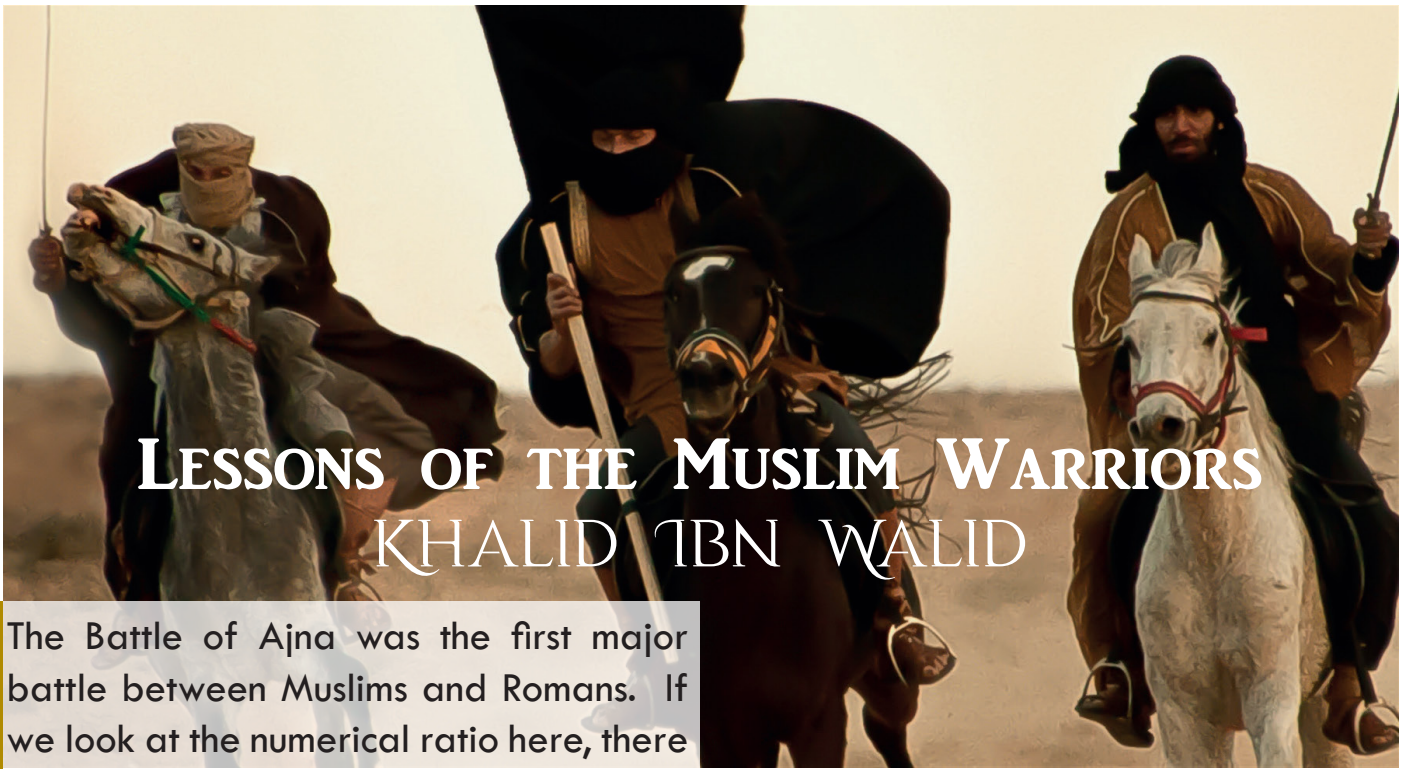
Another article of this charter says: "To attract cooperation and aid for solving international economic, cultural, and humanitarian issues, to promote human rights, and to respect basic freedoms without any ethnic, gender, religious or linguistic difference."

This article makes it abundantly clear that the Taliban murtaddin's religion and culture are not aimed at conforming to Islam and its cultures, since their UN masters have left them no room to give Islam the first priority. However, the Taliban members consider themselves as Muslims, with their long beards and turbans, but according to the law of the United Nations, they are free

from religion (Islam), free from faith, free from the words "La ilaha illallah," free from the Islamic Ummah, free from Islamic culture, and even free from shame and modesty, as they have submitted themselves to the secularism of UN.

It has been also stated in an article of the charter: "All member countries will submit to the division of the countries by the former British Empire, will not attack each other, will refrain from using force and will not do such actions that are against the international charter." So, based on that British division, all of the member states define their loyalty, love, and devotion, which are confined to a particular man made border, as if the British Empire is the one to decide whom they love or have to be devoted for, not Allah the Lord of the worlds. And Taliban heretics are following the same path of kufri member states of UN, taking patriotism as false deity besides Allah the Almighty. However, only the insightful ones will be able differentiate between the heresy of Taliban regime and pure Islam, and Allah is predominant over His affairs and most of the people know not.





LESSONS OF THE MUSLIM WARRIORS KHALID IBN WALID

The Battle of Ajna was the first major battle between Muslims and Romans. If we look at the numerical ratio here, there were one lakh Romans. The Romans also sent only their first contingent. They thought that the first contingent of Romans would suffice for 40,000 Muslims. See strategy. He must have heard the name of Hazrat Khalid, but he did not see Khalid fighting on the battlefield. There were no special weapons, while the Romans had catapults and cavalry, and they themselves were drowned from head to toe. The Muslims had light swords and spears and light cavalry. But when the war ended, the results were extraordinary and unbelievable. Seventy thousand Romans were killed while only four and a half hundred Muslims were martyred. The human mind is unable to understand these consequences.

You will not find such results anywhere in the entire history of war in the world. What were the forces that were working there? Islam is said to have spread by the sword. The question is, did the Roman and Persian empires wear bangles? However, he could not stand in front of

a small group of Muslims. You cannot understand these things unless you understand the religious and spiritual side of the matter. Unless you understand the spiritual powers of the Muslims who were with these armies, you can never imagine how this result could come out of this kind of war.

The Holy Qur'an narrates the incident of the Prophet (peace and blessings of Allaah be upon Him) throwing a handful of ashes in the Battle of Badr.

"...When you struck (them), it was not you who struck, but Allah struck ..." [Al-Anfal: 2] And then the revelation of the angels in the battle of Badr is among another miracle. The ranks descended and the Muslims joined the army and fought against the polytheists. And then the fact that the Muslims were less than a third of the enemy forces and did not have any significant weapons, yet they inflicted a decisive defeat on the enemy. Hardly anyone in the history of Islam fought a

war in which Muslims outnumbered the enemy. This is an amazing miracle. There is no doubt that the best cavalryman like Hazrat Khalid was not born in the history of the world. The way he used cavalry in war has never been used before. The cavalry was entangled. Usually the enemy had heavy cavalry, while the Muslims had a light cavalry. He would confuse the enemy's cavalry and remove a part of his cavalry from the battle, pushing back the enemy infantry. Then they would retreat from here and once again attack the enemy's cavalry. The manner in which Khalid used his cavalry to attack the opposing army from the side and retreat was a new addition to the military strategy of the time. Never seen before. This war technique

devised by Hazrat Khalid was also used by the German forces in modern times with great success on the African front in World War II.

There is no doubt that Hazrat Khalid was the greatest general in the world, but there is no doubt that Hazrat Khalid himself admits that the secret of his success lies in the light and grace that gave him Allah, glory be to Him, through His Messenger, sallallahu 'alaihi wa sallam. Has been blessed by that, so he used to keep the blessed hair of the Holy Prophet, sallallahu 'alaihi wa sallam, attached to his body to the extent of faith and then the title of "Saif ullah" by the Holy Prophet, sallallahu 'alaihi wa sallam, was in itself a guarantee that there would be no power in the world which overcome him. None can defeat the sword of Allah. There is a reason why the task of conquering Iraq and Sham was taken from Khalid.

After the Battle of Ajna Din, the Muslims were now able to spread to different parts of Sham and face the enemy forces directly. The defeat of Ajna was a great defeat for the Romans. But they still had large cities, such as Damascus, Jerusalem, etc., and they also had large cantonments there. But the massacre of his troops at the hands of Khalid opened his eyes. For the first time he took this defeat very seriously. He started calling in troops from his entire empire. The king of Armenia, Baanes, arrived with his own army, troops came from all over Europe and Yugoslavia, and Hercules himself was there with his army of Jarar. Now they



fought another great battle together. They started preparing thoroughly. The Muslims knew that more bloody wars were coming, but most of the Muslims themselves had no idea how intense they would be.

If we take a comprehensive look at all the campaigns that Muslims faced in those days against the Persian and Roman empires, and look at the military maneuvers and war plans of the Muslim and Roman Byzantine forces, we find a lot in all these analyzes. We would also like to make the important aspect a topic of discussion, the history of which bears witness.

When the Romans first came in contact with Khalid Ibn Walid in the Battle of Ajna-e-Din, a Torah priest came to Khalid Ibn Walid and asked him, "Are you their commander?" He said, "I will be their commander as long as I obey Allah and His Messenger, and when I disobey the command, then they will not respect me and I will not be their commander." It came out of the clergyman's mouth that this is the reason why you are defeating us.

In the same way, Khalid once sent Hazrat Zarar to spy on the Roman army. He would take off his shirt and throw his armor and fall on the enemy, that is, he would fight only with sword and spear and he would be delivered from afar because of his special attire that he was Zarar bin al-Azur. He was a brave and valiant warrior by nature.

When Zarar was sent to spy, he moved so close to the Roman army that he stood in front of the Romans and began to examine them. At first he kept his horse running slowly. When a Roman left his camp, Zarar turned and attacked him. Zarar killed two of the four on the spot, while the rest fled in terror. The Roman army was now terrorized by the Muslims, and rumors were circulating in the Roman army that some invisible forces and spiritual forces were with the Muslims.

The Roman general also sent one of his spies into Khalid's army. The man easily mingled with the Muslims because he was an Arab Christian. He joined the Muslim army one night and returned and told his king that they were people who looked



like monks at night. They spend the whole night in worship, prayer, asceticism, Qur'an recitation, and remembrance of Allah as if they have nothing to do with the world. And if you look at them during the day they were like princes who seem to have no other job but to ride horse. These are the people that if their king's son steals, they will cut off his hand and if the king himself commits any misdeed or immorality, he will be stoned! It was such a great testimony to the role of the Muslim army that it was recorded in history forever.

Unless Muslim generals, experts in defense, military and military sciences and arts, make use of this faith and spiritual aspect, which every Muslim general and conqueror in the history of Islam has used in the past. Setting a new history, we cannot achieve the victories that these mujahidin achieved in the early centuries. This was the most important spiritual aspect of Hazrat Khalid's extraordinary conquests. This invisible spiritual and moral aspect from a military point of view has been and will continue to play a decisive role for Muslims.

Another extraordinary event took place in the battle of Ajnadin, which must be mentioned.

Vardan Bor, who was a commander of the Jorumians, planned that we would deceive and martyr Khalid bin Walid. He wanted to send someone who will tell him that in the morning Vardan wants to meet him, that is, the Roman general wants to meet Hazrat Khalid in the middle of the

battlefield. His intention was that when Khalid bin Waleed would come to the battlefield to meet him, Warden himself would catch him there and ten riders would come out at once and kill Hazrat Khalid.

Therefore, the spy came to spread rumors that the Roman emperor wanted to make a peace treaty with the Muslims. In any case, Khalid was Saifullah, he had spiritual support and help. Apparently there was no reason not to believe the messenger's words, but there was a hint from Allah. Hazrat Khalid stared at him and only asked, "Are you telling the truth?" So, out of fear, this messenger made an insignificant mistake and he risked his life to reveal all the secrets. When this knot was played on Khalid, he first came in glory and took the sword and prepared to kill these ten hidden Romans, but Hazrat Abu Ubaidah ibn al-Jarrah advised him not to go. He advised

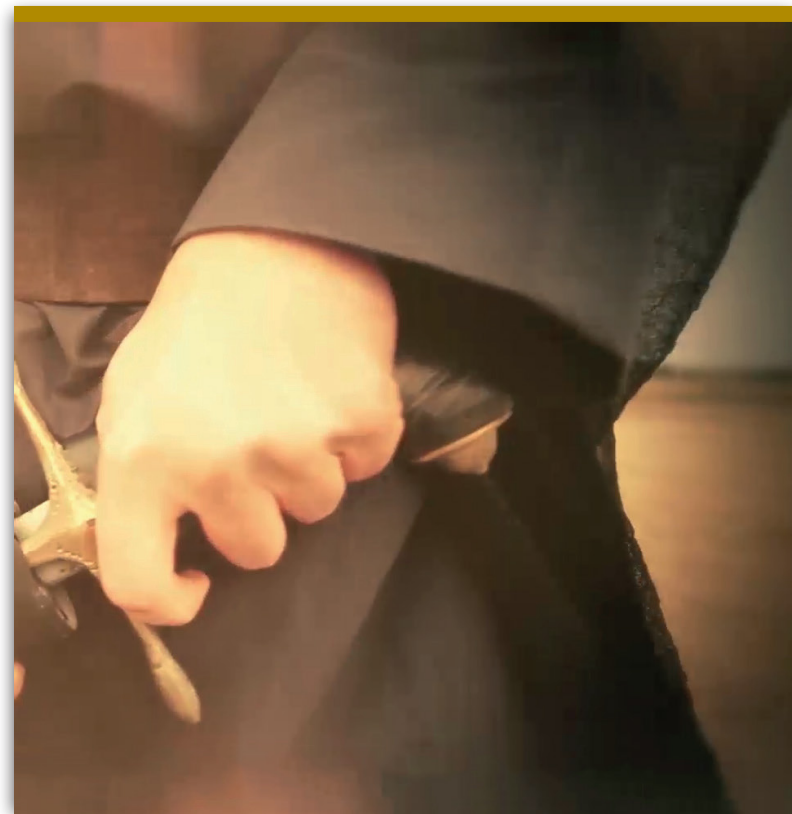


to send Zarar who will go there and kill those Romans or capture them alive and then the order of the next day should be kept as it was predetermined, so that the Romans would not have any doubts. Therefore, the next day, Hazrat Khalid bin Walid reached the middle of the field to meet the Roman general Vardan, the night before, Hazrat Zarar had gone with ten companions and killed these ten Romans and put on their war clothes and they were hiding there wearing armor. When Vardan did the same mischief that he had planned and after capturing Khalid, he shouted at his companions, then Khalid calmly stood in his place and Hazrat Zarar surrounded Vardan with ten companions. When Vardan saw that the game was turned upside down, he only begged Khalid to kill me with his own hands, not to hand him over to Zarar. Khalid was so glorious that he only hinted at Zarar and as soon as he saw him, Zarar severed Vardan's head from his body.

After the victory in Ajna Din, the Muslims turned back to Damascus. In Damascus, the Muslim army was divided into two parts. On the one hand, Khalid and on the other hand, Syedna Abu Ubaidah bin az-Jarrah took command. The people of Damascus believed that the stronghold of Damascus would protect them and they did not agree to peace at any cost. The Romans who had been killed in Ajna Din or other small battles were terrified of it, so they did not want to go out and fight. These Romans had already lost 6,000 of their soldiers at the hands of Hazrat

Khalid. In this situation, the siege seemed to be very long, so he decided to open the gates by climbing the wall of the fort through commando action. And then this is what happened.

From one side of the city, Hazrat Khalid entered with his armies fighting. When the people found out that Hazrat Khalid had entered the city and defeat was certain, the leadership of the city rushed towards the gate where Hazrat Abu Ubaida's troops were positioned. They opened the door and offered to sign peace treaty with Hazrat Abu Ubaidah to enter the city in peace and surrender and set the conditions of peace. But on the other hand, Hazrat Khalid Ibn Walid was not informed of this order and peace and he was still engaged in fighting. There is a strange scene here when the two Muslim armies meet in the middle of Damascus, one is entering peacefully and on the other side, blood was dripping from Hazrat Khalid's sword. Khalid's argument was that they conquered the city by the force of the



sword, while Hazrat Abu Ubaidah was adamant that the city was captured as a result of a peace treaty. Finally, Hazrat Khalid accepted Abu Ubaidah's argument and accepted all the conditions of peace. And thus the Muslims captured Damascus.

Some other extraordinary events also took place during the battle of Damascus. The first Khalifah in Madinah, Amir al-mu'minin Abu Bakr Siddiq, died and Umar

Faruq succeeded him as the Khalifah. During the battle of Damascus, Umar Faruq wrote a letter to Abu Ubaidah in which there were orders to remove him



as chief and it was also ordered that Hazrat Abu Ubaidah Ibn Jarrah would be the new commander-in-chief of the Muslims. Hazrat Abu Ubaidah was very saddened by this letter, but the order of the commander of the believers should be obeyed. See the character of Saifullah here. When he was told that he was being deposed and made an ordinary soldier, do you accept this command head on? In response, Hazrat Khalid said with satisfaction that if I had fought for Umar, I would not have fought now, but if I had fought for Allah, the Lord of Glory, I would have continued to fulfill my responsibilities as a soldier! And then history saw that Khalid's sword continued to move in the same way as the sword of a mujahid and a soldier of Allah.

Today, if a Muslim general has to be turned into an ordinary soldier overnight, yet the shining example of Hazrat Khalid Ibn Walid does not diminish, as he was the soldiers who were the devoted worshipers at night and glorious horsemen at the day.

Bringing Faith upon Allah as The Rabb

Allah, glory be to Him, is the One, the Sustainer and Provider, and that He has no partners or associates. It is He who created the heavens and the earth and all that they contain, and none shares divinity with Him. In other words, Tawhid ar-Rububiyyah is known as the Tawhid of actions of Allah or Tawhid of Lordship. This category of Tawhid means the oneness of Allah the Almighty in the actions or matters especially attributed to Him. For example: giving life and death, giving provision, causing rain, and so on. So, we have to consider that Allah the Almighty take care of those affairs as the Rabb, and we cannot associate partner with Him in those actions of Rububiyyah. Allah alone is the creator of everything we see around us, and it is he who is in full control of them, and it is he who controls life and death and all such matters, and not



anyone including our money/Position/materialistic resources/worldpowers or any human or devine help other than Allah else. Here are some verses of the Holy Quran that explain the Tawhid of Lordship:



“To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.” (11:123)

“Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?” (10:3)



refuse to know, and they are arrogant.” (16:22)

“He has created the heavens and the earth for just ends: Far is He above having the partners (in worship) they ascribe to Him!” (16:3)

“Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His “partners” other than Allah? They follow nothing but fancy, and they do nothing but lie.” (10:66)

“He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!” (40:65)

“Allah created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe.” (29:44)

“Say: He is Allah, the One and Only.” (112:1)

“To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.” (31:26)

“And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.” (2:163)

“Such is Allah, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth!” (40:62)

“Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts

“It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.” (40:61)

“Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!” (14:2)

“It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you.” (14:32-33)

According some scholars Tawhid ar-Rububiyyah is that feature of Tawhid which enables a slave of Allah to overcome fears of all other creations and put the fear of Allah in his or her heart above all. That means if the fear of a creature overcomes that of Allah the Almighty for a slave, he or she has not gained the full essence of Tawhid ar-Rububiyyah. To be more obvious,

there is no point of fearing any worldly power if we have believed that Allah is one, without any associate, in His divine Lordship. The polytheists in Mecca didn't deny the divine Lordship of Allah, i.e. Tawhid ar-Rububiyyah. But yet they became polytheists by worshipping idols other than Allah. In other words, they became mushrikin in regards of Tawhid al-Uluhiyyah. They actually didn't consider those idols as their Rabb. But they took them as intermediaries between them and Allah, and through this they became mushrikin. Ironically, today, there are some so called Muslims (actually mushrikin) who are even worse than the mushrikin of Mecca. They have believed in some tawaghit whom consider that those are capable providing such benefits whose capabilities are only attributed to Allah, the Lord of the worlds. For instance,

they believe in Sufis, Pirs about whom they possess such Aqidah that they can bring them children, increase barakah in their provision, remove affliction, and so on. But these are only the actions of Allah, glory be to Him. So, these mushrikin have become mushrikin because they have associated partners with Allah, glory be to Him, in regards of Tawhid ar-Rububiyyah. One common example of such kind is the Taliban mushrikin who visit mazars or other shirki places wherever their fighters are



stationed. Especially, when they used to attack the Khilafah controlled territories in Khurasan, they seemed to be very disappointed as they couldn't get hold to any mazar or places of shirk, even in the vicinity of the bordering areas of the Khilafah controlled territories. They lost their morals in those battles against the Khilafah, because their Aqidah is that visiting those places of shirk boosts their moral and helps them win the war, which is the same Aqidah of the mushrikin of Mecca who prostrated to Lat and Uzzah for seeking support against the Muslims. Likewise, there are numerous examples of the people who have gone astray for failing to understand the concept of Tawhid ar-Rububiyyah. That is why it is important for all to understand the concept of Tawhid of Lordship properly.

Memories of Shuhada: Sa'd al-Imarati

Rejoice at Khilafah and was one of the foremost who joined its ranks and fought the Crusaders and the Murtadin under its command.



“Sa'd al-Imarati” didn't know when he left his town “Logar” in his youth with the companionship of his family that he will someday be the military leader of “Nangarhar” city under the reign of Khilafah. Nor did he know that he would be among the first to pledge allegiance to Amirul mu'mineen from Khurasan and to help spread its influence there. Likewise, he didn't know that many of those that carry rifles in his land, dressed in uniforms with beards and hairs would apostatise from their religion and fight for the benefit of kafir crusader forces or apostate agents.

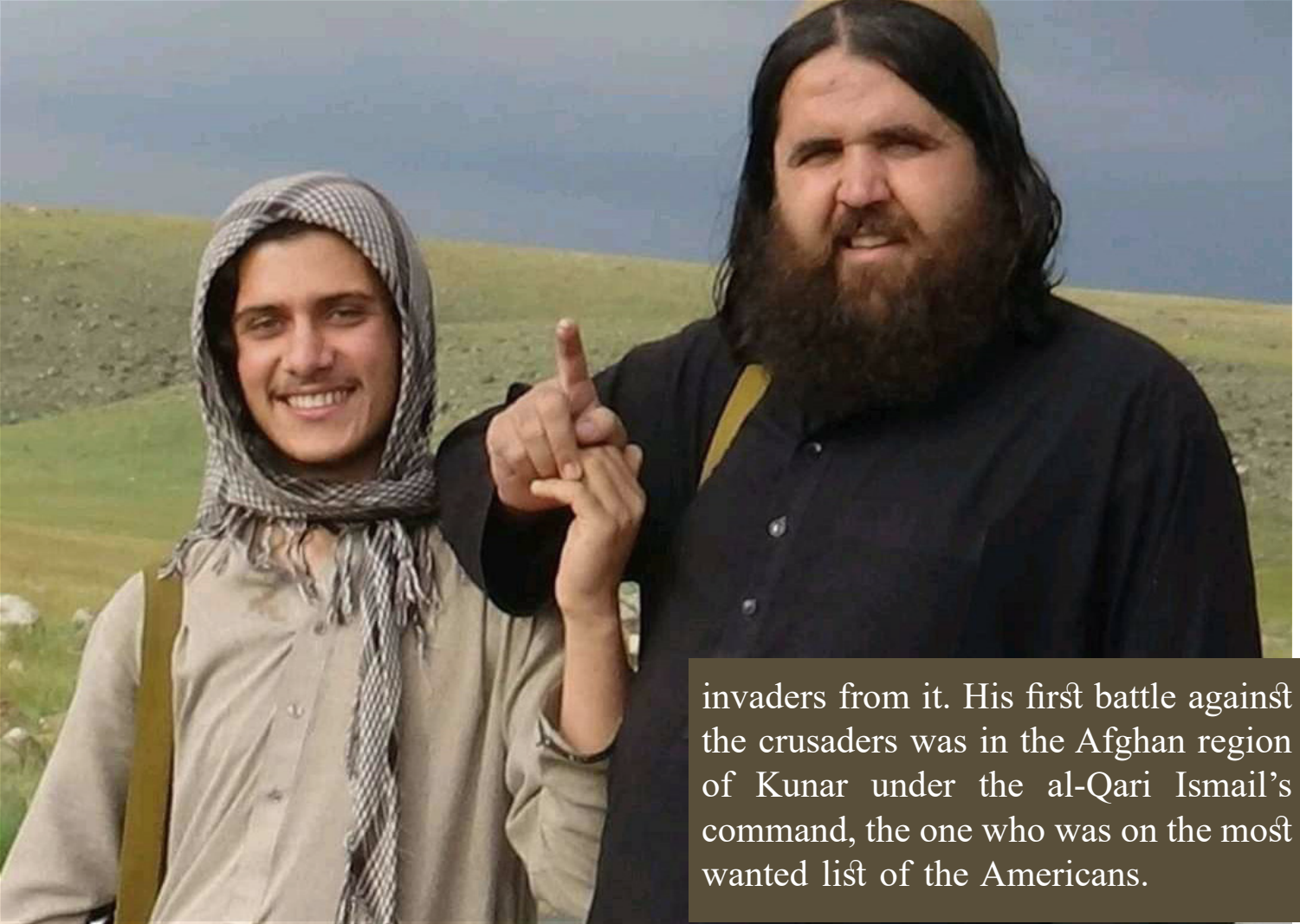
He is the one who, in his youth, saw the defeat of the crusader Russians in his homeland. He understood that doing that in Jihad in the path of Allah is an honor with no humiliation after it, and for that there is no way for jihad except upon

knowledge and vision, and that it had to be under the flag of Tawhid (Oneness of Allah) to implement the law of the Lord of the worlds. He was certain at an early age of his life that there is no choice for the Muslim except to stand up for his religion, family and honour.

Abdul Hadi known as “Sa'd al-Imarati” didn't expect that he will one day wage his fiercest wars with his own kind from the murtadin, and that he will be killed at their hands, after what mountains of Khurasan witnessed from his assaults against the crusader Americans, Taliban murtadin, and the two agent governments Pakistan and Afghanistan.

Quenching the thirst for jihad and loving its people

He was raised in the camp “Baghbanan” in Peshawar after being imprisoned because of the boycott that he endured



invaders from it. His first battle against the crusaders was in the Afghan region of Kunar under the al-Qari Ismail's command, the one who was on the most wanted list of the Americans.

30 years before, after the invasion of the Russian crusaders in his homeland. He studied in the camp's school its sciences and in addition to that the English Language and Computer Science. So he had adequate knowledge about them. He wanted (to wage) jihad since his youth and loved its people and realised that he had to learn the knowledge that enlightens the way of the mujahidin. And he was certain that the fight under the banner of Tawhid was true jihad and other than that is loss in the religion, time, efforts and waste of potential and lives.

He did not complete his youth when the American crusaders declared their campaign against his land, so he stood up in the path of Allah, the standing of the Lions to contribute in the implementation of Allah's law on earth and expel the

Failed landing operation

Because of the severe infliction of Sa'd, his Ameer and the group of mujahidin against the Americans and their helpers, the disbelieving crusader forces carried out deadly airborne operations against them. But Allah protected them and a helicopter of the disbelievers was destroyed as a result of that and a number of them were killed.

Then he migrated to Pakistan where his commander Isma'il was killed in a raid by the Pakistan's murtad soldiers in "Peshawar", as a result of restrictions and pursuit Abdul Hadi migrated to "Miranshah" in Waziristan.

Our hero was not going to limit his jihad to borders carved out by the Crusaders and he didn't limit his jihad to the

Crusaders and murtadd agent Afghani government. Rather, he used to fight Pakistani government too, and resulting from that, he was imprisoned in the city of “Mahmand” in north-western Pakistan.

He stayed in prison for some time and after his release, he returned to fight against the Crusaders and murtaddin of Afghanistan and Pakistan.

A filthy request from murtaddin and agents

When the Pakistani intelligence services infiltrated the Taliban movement and the Haqqani network, Abdul Hadi was asked to target the Afghan government only. But Abdul Hadi knew from before the danger of the Taliban’s ideology and plans, so he didn’t pay attention to their order and continued to carry out attacks against the murtaddin in Pakistan and Afghanistan. And present with Abdul Hadi were truthful and sincere men, people of Aqidah.

The murtadd Taliban movement declared that Abdul Hadi transgressed against their movement because he didn’t direct his attacks to where the Pakistan secret service wanted. Except that Sa’d al-Imarati did not care and did not take them into account. He started different types of attacks with those sincere brothers who were left with him against the intelligence in Afghani “Loghar” region, and against Pakistani intelligence. They tried to assassinate him more than once,

but Allah Ta’ala saved him, despite their repeated attempts.

First to rejoice at the establishment of Khilafah

Sa’d al-Imarati always loved his mujahidin brothers in Iraq from the beginning and loved seeing them after hearing words from their leaders and watching their videos of the attacks. He was assured they are people of Aqidah and methodology. He always had the flag of “al-Uqab” (the highest flag in war under which all other small flags of groups unite) when the Islamic State



in Iraq and Sham was announced. And after the creation of the Islamic State in Iraq and Sham was announced, he knew that after this announcement that it is a great matter, that is the Khilafah. So, he gave glad tidings to the Ummah and the mujahidin around him, and that is documented in the Isdar titled (The Caravan of Truth, Part 3).

Sa’d al-Imarati had been following the news of his brothers and saw their fight like his own. And when the Khilafah was announced, he saw his dream come true and his brothers like Shaykh



Maqboul and Shaykh Hafidh Sa'id Khan and Shaykh Abu Yazid and others from the truthful gathered together and established the centre of the Khilafah branch in Khurasan. Then they sent their pledge of allegiance to the Amir al-Muminin, Abu Bakr al-Baghdadi, may Allah have mercy on him, who accepted it from them.

Rejecting the offer of the murtaddin

After the announcement of Wilayah of Khurasan, his brothers made him the ruler of the two cities "Loghar" and "Paktia". When the people heard of his coming to them, they offered him a better welcoming than the one offered by the Taliban. Because of this, three high position holding members of the "Quetta" Shurah offered him to rule Kabul if he leaves the Islamic state. When he refused with harshness, they asked him to leave the fighting not join the army of Khilafah in Khurasan. He asked for Shari' proofs of their demand without a response. Nothing was left for

them except to go back to "Quetta" as losers.

“

When the Crusaders and murtadd Taliban militia attacked the stronghold of the Khilafah in "Nangahar", his brothers asked him to join the fight and he responded to their demand. It was not for him except to answer and accept the call. He went towards the city "Adl Khel" and fought the murtaddin and the Crusaders in a bloody battle. He was at this time, the commander of the army as the Khilafah fought numerous battles against the Taliban murtaddin under his leadership.

In the front rows

In year 1437 Hijri, he fought in battles against the Afghan government in the district of "Kout". And after taking control of numerous points from the Afghan army, the murtaddin directed a mighty force with support of heavy bombardment from the Crusader warplanes with the aim of retaking control of what the Khilafah soldiers gained. Regardless of the intensity of the fierce campaign and heavy bombardment, Abdul Hadi was aligning the ranks and guiding his brothers to the most effective ways of inflicting killings upon the disbelievers and murtaddin. This had a great impact upon the soldiers as they could see their heroic leader in the ranks of the first fighting.

“

On the 13th day after the ‘Id al-Fitr of the year 1437 after the hijrah, destiny awaited our brother and hero Abdul Hadi alias “Sa’d al-Imarati Ibn Haji Mahmoud” after reaching 33 years of life spending most of it as a mujahid in the path of Allah. He was killed as a result of Mortar bombardment by the murtadd forces after his ablutions for the prayer of Asr. May Allah accept him among the truthful Shuhadah, as we deem him and Allah is the judge, and may He raise his ranks in Jannah.



HARVEST OF THE SOLDIERS

FROM WILAYAT KHURASAN ON DHU AL-HIJJAHA
1443H

TOTAL OPERATIONS: 22

KILLED: 60

ARMED CLASHES
06

**KATYUSHA MISSILE
BOMBARDMENT**
01

EXPLOSIONS
08

ASSASSINATIONS
06

**INGHIMASI
ATTACK**
01



The Taliban and
Their Supporters

47

ATTACK LOCATIONS

Kabul
Lugar
Kunduz
Kunar
Balkh
Peshawar
Bajaur
Khaybar
Pakhtunkhwa
Waziristan
Sallarzai

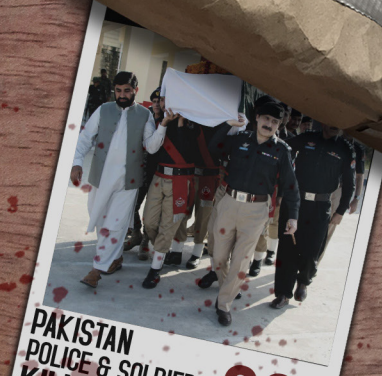


Spies
01

**RAWAFID
PAGANS**

04

**Murtadd
Tribal Leader**
01



PAKISTAN
POLICE & SOLDIERS
KILLED

06

**DESTROYED AND DAMAGED
VEHICLES**
05



لا إله إلا الله



KHURASAN- THE GRAVEYARD OF MURTADDIN AND KUFFAR

A comprehensive report of the operations of
the Khilafah soldiers in the month of Dhu al
Hijjah in Khurasan:

“

During last month, the Khilafah soldiers conducted 22 separate operations targeting murtadd Taliban militias, insurgents, murtadd Pakistani policemen, pro-government tribal leader, and ISI operatives, and as result of the operations, 60 people were killed and wounded and 5 vehicles were destroyed and damaged, while the last month marked a heroic inghimasi attack which targeted the taghuti scholars gathering in the heart of Kabul.

It is worth mentioning that the murtadd Taliban militiamen called a conference of the paid evil scholars to legitimize their kufri system and approve their taghuti regime. Those sold-out scholars used to give fatwas in favor of the previous



democratic governments and considered those as true Islamic system, while they issued fatwa against the murtadd Taliban militia, and today the same paid scholars have issued fatwa to legitimize the kufri government of Taliban Emirate. On this meeting, three inghimasi brothers (Khairuddin Badakhshi, Abu Umar al-Peshawari, and Abu Ali al-Khurasani) launched a high profile attack, on the conference of the evil Mullahs, with RPDs, RPG, and Kalashnikovs, when a fierce battle ensued and the fighting lasted for nearly two and a half hours. In addition to the use of light and heavy weapons, the Taliban militiamen were forced to use helicopters to thwart the attack, which ended with the deaths of dozens of murtadd fighters and the martyrdom of three Inghimasi brothers. However, on the following day, the mujahidin of the Islamic State once again targeted the conference of the sold-out Mullahs with six Katyusha missiles, when many murtaddin were killed, and in addition to that, the mujahidin conducted mine explosions in Kunar, Kunduz, and Kabul, leading to



the killing of many members of Taliban murtaddin and the burning of a number of their vehicles.

In another heroic attack, the city-warriors of the Islamic State attacked the 4 members of Taliban militia in the center of the town of Logar (Pul Alam area), with automatic rifles.

“

A Heroic Attack in Herat

During the past month, the Herat attack was one of the most significant ones, when two inghimasi brothers attacked two buses carrying murtadd Taliban cadets in Herat with Kalashnikovs and hand grenades. These brave lions hit the Taliban militants sitting in the buses, using Kalashnikovs, and then they also threw hand grenades on the rest of the wounded people who were dragged to the pit of death. One of the inghimasi brothers came back alive after the operation, while the other inghimasi brother achieved the martyrdom, as he was confronting the murtadd Taliban militiamen face to face. May Allah accept from him.





Taliban spokesmen tried to purport the attack, which was well planned and accurate one, as a minor attack, but they, eventually, failed to hide their casualties and losses.

It is worth mentioning that the attack shocked Taliban murtaddin and their supporters, since it was conducted precisely in the heart of Herat city on two buses carrying the murtadd Taliban cadets.

Also a video of the attack, featuring the confident attack of the inghimasi brothers and the withdrawal of one of them safely from the area safely, has weakened the moral of the Taliban militia.

Meanwhile, the heroes of Islamic State caught a Taliban member alive in a special raid in Mazar Shariff and later on, they slaughtered him.

From Afghanistan to Pakistan, the Khilafah soldiers conducted dozens of deadly attacks which ended in killing dozens of murtaddin in Pakistan, when they killed two members of murtadd Pakistani police and a low ranked officer,



and they seized two guns as ghanimah.

Thorny Path

On the other hand, the Khilafah soldiers shot two spies of the murtadd Pakistani government in Bajaur, using automatic rifles. One of the murtadd members died on the spot and the second was seriously wounded. The mujahidin also assassinated a tribal leader who had been supporting the murtadd Pakistani government for year in every way.



The Black Hole in Ukraine

The end of Rajab 1443AH had a great, tremendous glad tiding for the Muslims worldwide. Who can forget that emotional feeling of watching the Russian taghut screaming (hura!), and all his generals and officers of an army exceeding the figure of 1,000,000 reiterating the cry? The war began, and indeed a blessed war it proved. This time the victims were not the Muslims of Chechnya, nor Afghanistan nor Syria; the war was to be fought on the “peaceful lands of Europe” – as the kuffar try to make the world realize. It’s a Crusaders Vs Crusaders war; Crusaders invading Crusaders; Crusaders massacring Crusaders; Crusaders desecrating the sanctity of people of cross.

Though we had been reciting that exalted verse of Allah’s book that states: {And from those who say, “We are Christians,” We took their covenant, but they neglected a portion of what they had

been commanded to uphold. So We let hostility and enmity arise between them until the Day of Judgment...} ; but still many of us felt spellbound when reading it being quoted in this regard, the reason being the recent political scenario of the world where we see the entire nation of kufr fighting the nation of Islam, in a manner as if inviting each other for a delicious meal, although we are in millions, except that we have entered





into “Enah transactions”, taken hold of the tails of cattles, have been content with farming, and we have forsaken jihad; so this disgrace won’t be lifted from us until we return to our religion – abandon riba and shameless sitting behind, and wage jihad for Allah’s sake.

The war started with the Russians aimed at proving their supremacy over America, with the kuffar of East actively supporting each other against their brethren in West. Although this war was not as fierce as the wars in Muslim lands throughout the previous decades, it killed thousands of civilians, injured hundreds of thousands, and displaced millions who ran for their lives, and the world saw the citizens of a well-developed, rich European country running on their feet, to get a safe heaven in any of the neighboring Crusaders countries. The people, who thought they would never be threatened in their homes, as every threat was set to be removed by their Crusader governments waging their war on terror against Islam, have seen a clear glimpse of war right in their own homes.

Not only Ukraine, but the entire Western world and the kuffar as a whole, soon or later are decreed to drink from the same bitter cup of war that they made the Muslim nation to drink from. Airstrikes, mass graves, cries of injured, unburied corpses, orphans, mourning women... all these have become a normal sight in Europe again, although they tried, with all their might, to cease the repeat of the WW-II holocaust. But it will return, by the will of Allah, because it’s part of universal law; when a people cross their limits and get corrupted beyond repair, they are removed! And also because it’s the promise of a truthful slave of the Almighty -and Allah is his judge-, who said: “So wait, oh kuffar and murtaddin! We are waiting along with you. And our Lord, Al-Jabbar, Al-Qahhar has told us: {Fight them, Allah will punish them at

your hands, and He will disgrace them and help you against them, and will heal the chests of the believers}, and our Lord, the Great, the Omnipotent has told us: {Our Word has already gone forth to Our servants, the messengers, that they would surely be helped, and that Our forces will certainly prevail}. So our Lord promised us one of the two goods, He promised us the victory and the triumph, and He promised you – O kuffar! – the disgrace and the torment, whether from Him or at our hands, and He also promised you the abandonment and the defeat, and He Almighty never breaks His promises; And we promise you –by the grace of Allah– that everyone who participates in this war against the Islamic State will surely pay dearly, and will regret it. So wait oh America! Wait oh Europe! Wait

oh Russia! Wait oh Rawafidh! Wait oh murtaddin! Wait o Jews! We are waiting along with you.” Yes it’s the word of the Khalifah Ibrahim al-Badri also known as Sheikh Abu Bakr Al-Baghdadi – may Allah accept him among Shuhada -.

It’s a great sign from Allah the Almighty that the war is erupting among the kuffar, and of course it is a part of Allah’s universal law; He Almighty says: {If Allah were not to repel some through others, monasteries and churches and synagogues and mosques, wherein the name of Allah is much mentioned, would certainly have been pulled down.}, and it’s a great world war as it seems, and Allah knows best.

This war not only revealed, for the world, the enormous amount of lies and fabrications intentionnly promoted by the Western media and governments alike to defame their enemies, as they started spreading about the taghut Putin a nuthead, mentally disturbed person and that he’s at the brink of death, being on the last stages of cancer etc. but it also unveiled the filthy racism they contain in them, despite their continuous claims of humanity, human rights, equality,

and anti racism. Who can forget their comments about the Ukrainian war victims that included.

“This isn’t Iraq or Afghanistan ... This is a relatively civilised, relatively European city”, another comment stated: “To put it bluntly, these are not refugees from Syria, these are refugees from Ukraine They’re Christians, they’re white. They’re very similar [to us].” While a reporter expressed depression, “White people with blonde hair and blue eyes



were being bombed,” unveiling the ugly picture of the wild and racist west.

While the Russian and the Chinese governments claim to shifting the world to a non polar era, where there won’t be just a single superpower oppressing the whole world, the Western world has





Mikhail Palinchak / Reuters / Scanpix / LETA

also began to feel the winds of change—a future where they will not easily find their share in oppression as they used to find before!

According to some Ukrainian sources, the monthly casualties of Ukraine's forces are around 20,000, not to include the civilian casualties that reaches 1000-1500 deaths per month, and praise is due to Allah the Almighty. The Ukrainian authorities have long started the conscription that means many of its soldiers who got killed or injured were the fresh recruits, who got attacked before even becoming a real threat for their enemy.

Although we all witness that the same American strategy, of disposing off her allies—or to be more frank, her pets—at the end of their service, is being in action with Ukraine as well, as neither America nor NATO has taken any serious action

to drive Russia away from Ukraine, but what they have been offering in the name of supporting Ukraine so far is just in a bid to avoid or at least postpone the unavoidable war with the Eastern taghut; we see the clear signs of a great war on the horizon—a war not only between the Crusaders here and the Crusaders there, rather the East and the West! Yes the East and the West, as China has started to heavily threaten Taiwan, ready to wage war on her just as Russia did with Ukraine; North Korea is also planning to throw over the Western puppet taghut from the throne of South Korea.

They all are gathering their forces, and signing new alliance treaties. Recently, the American taghut visited the Arab world taghut and Jewish taghut, while the Russian taghut was meeting his allies, the Rafidhi taghut and the



Turkish Ikhwanite taghut. They also are arranging meetings with the Crusaders and the murtadd governments in Africa to find out who's in their camp and who's not?!

While this all has become crystal clear, we see a lot of people who claim to be Muslims puzzled and perplexed because of this situation, whom to support and who to put their trust in? Who will be the better option for the Muslims? They know America has been a furious enemy of Islam throughout the last century, and Russia has proven no different, but what to do? To those we say: O our people! Why do you underrate the ummah of Islam? Why is this inferiority complex? Do you think that Muslims can't be a power by themselves? Will this Ummah remain a underdog of the Eastern and Western tawaghit forever? Can't we have our own camp? Yes, we have our own camp, the camp of Islam,

even if you don't join it and insist on strengthening the camp of kufr! We are Muslims and we only support Islam and its people. We are Muslims and we are proud sons of out the Islamic State, the Khilafah, we live for Islam and its only Islam for which we will die.

For such people we want to explain the scenario of the world at the time the Prophet ﷺ was sent. The infidel Arabs were weak, and the two world powers Persia and Roman empire were powerful by all means, but the Muslims didn't cling to any of them to counter their initial enemy -the infidel Quresh and the polytheistic Arabs- nor made alliances with one of them to fight the other. Yes, it's not the way of the Muslims; Muslims are always powerful irrespective of what the eyes see and the ears hear, because Allah never forsakes His truthful slaves. And there's no one more miserable than the one who thinks that Allah won't help those who disbelieved in all the tawaghit just to gain His pleasure, or that Allah will help those who don't help His religion, and are allies with His enemies. No, never, He says: {O you who believe! If you help Allah, He will help you and grant you steadfastness}. And all praise is due to Allah the Almighty.





THE PUGWASH CONSPIRACY [3]

The Pugwash institution operates in the name of peace and it claims itself to be an anti-war campaigners, and the armed movements that surrendered to democracy have now contributed to this conspiracy by writing and spreading books, holding conferences, traveling to foreign countries, releasing prisoners, and broadcasting programs preaching hate content for wars and fights, and all those have been funded by this institution. The leaders of this institution try to marry muhajirin sisters, and thus misguide them regarding the leaders of mujahidin that they are liars, untrustworthy, and incapable to the job, and eventually those sisters become mentally ready to cross any limit in demolishing the leaders of mujahidin. Its employees initially helped the Muslim prisoners so that they may find a path to reach the mujahidin's leaders, telling that they are businessmen and dedicated Muslims who want to send money to the mujahidin, and at the end they requested to meet the leaders of the mujahidin, and once they met a leader, they slowly and gradually influenced that leader and shown them their devotion until that leader came fully under their influences and through this

influenced person, other mujahidin were attracted. These people worked hard to secretly invite muhajirin and then insert them in the ranks of the mujahidin and then use them. Since muhajirin do not know about the situation or systems of the mujahidin, they easily fall into their trap.

When doing such things, they have following objectives:

First: They make muhajirin doubtful about the mujahidin's leaders, telling them that they are not trust worthy, they work for intelligence agencies, there is no system here, and the leaders oppress the subordinates. In this way, the hearts of the muhajirin become skeptical regarding their leaders and then their intentions for hijrah to the Islamic state become weak.

Second: They can easily fulfill their objectives on the muhajirin, since they have deep love for Islam and Shari'ah, and they offer great sacrifices for it. Through the infiltration of spies for intelligence agency into their ranks, they take muhajirin under full control and eventually prevent them from migration to the Islamic State.

Third: They establish their positions and reliance among the mujahidin

by utilizing the muhajirin, hence all Mujahidin should try hard in the matters of migration and they should inform the muhajirin about this institution and their evil plans, and connect them with the official contacts of the Islamic state.

Prior to the collapse of western backed Ashraf Ghani government, the greatest achievement of this institution was to bring together all the Salafis, attach them with the intelligence agencies, and ultimately make a coalition. But the reality is, only those people join the Islamic State whose Aqidah is free of all types of shirks, so they try to take controls of these people distantly and reduce the influx of muhajirin, and they distantly try to take people out of the obedience of the mujahidin, and likewise, they try to damage the recruitment process for the Islamic State.

This institution is mainly funded by the Saudi government. All the institutions that want to bring Salafis together are under control of Pugwash, such as the institution by the name of Tanzim Jamiat al-Islam, and likewise, other institutions which work secretly, such as the institution led by Muslim Dost's (alias Watan dost) brother, murtadd Badurzaman. Their objective is to unite the Salafis and attach them with the taghuti intelligence agencies. So, this was the ideas of the intelligence agencies and funding by the Saudi Embassy that eventually turned them into taghuti Salafis. The taghuti groups, who are under control of government, take weapons by the permission of the tawaghit, and their only objective is

to join with the murtadd governments, instead of joining the Islamic State, being upset with the apostasy of Taliban. For instance, the Salafis of Salam University (of Afghanistan) have been made taghuti Salafis. They were sent to Iran and Egypt for Masters and Ph.D., while after returning, they became enemies of Islam except those who figured out their plots and opposed them.

“

**head of Tanzim Jamiat al-Islam,
with other murtadd leaders:**

“Jamiat al-Islam is the first and

جمعية السلام (اهلحديث) په افغانستان کې د
معتدل سلفي فکر لومړی او یواځینی ممثل
دعوتی او سیاسي گوند دی .
شیخ بیان الله حمید.

See translation



foremost representative of da'wah and political affairs in moderate Salafism in Afghanistan.”

-Murtadd Bayanullah Hamid-



Bayanullah
Hamid murtadd
leader of
Tanzim-
Jamyatul-Islam

The Virtues of Jihad in The Way of Allah

Jihad is an excellent deed of Islam whose virtues or benefits are beyond contemplation. It's the peek 'ibadah. It safe guards the entire religion. There are tow types of good deeds are of two types: individual and collective. Individual deeds include Salah, Siam, Hajj, and so on, while, collective deeds

are the deeds whose benefits reach all human beings. Jihad is such a deed as its benefits even reach the disbelievers. It safeguards soul, wealth, and honor of the Muslim Ummah. Mosques and madrasas get inhabited due to the baraqah of jihad.

However, kuffar don't confront the individual deeds of Islam like Salah, Siam, and others. They know the influence of jihad. They know very well that if they try to prevent the individual deeds, the whole Muslim Ummah will up-rise and prepare for armed jihad. So, they fear the mass uprising. Due to this they introduce secularism which allows people to practice Islam only at the individual level, in the personal life. But they prevent the implementation of Islam in the collective level in the society which is not possible without jihad in the path of Allah. They don't let the Muslims change their manmade law. They force them to take their decision to

the taghuti judiciary system. They don't let Muslims act upon enjoining good and forbidding evil. They imprison Muslims who seek the Law of Allah to be implemented in the society.

However, at present, we see that many people work in taghuti governments, and yet claim themselves to be Muslim. We ask them:

-Are you not aware of the nullifiers of Islam?

-Are you aware of the Conditions of "La ilaha illallah"?

-What kind of system is that in which you are working? Islamic one or shirki democratic?

They will not able to answer to these questions, nor do they consider these important issues, because their materialistic societies are not much familiar with term jihad. For being a sincere Muslim, one should go deeper in to the 'ahqam' and virtues of jihad. Now, let's go through the virtues of jihad in





the light of Qur'an and Hadith:

Jihad is the most important deeds after bringing faith

Someone asked Prophet, peace and blessing be upon Him: "Which is the highest of deeds?" He peace and blessing be upon Him, replied: "Bringing faith upon Allah and His Prophet." The man asked: "Which one is next?" The Prophet, peace and blessing be upon Him, replied: "Jihad and then Hajj." [Sahih Bukhari] In this particular hadith, excellent virtue of Jihad has been mentioned.

There is no deed equal in virtues to Jihad It has come in another hadith: Someone came to the Messenger of Allah, peace and blessing be upon Him, and asked Him: "Name me a deed that's equal in rewards to jihad?" He, peace and blessing be upon Him replied: "I don't know." Then He, peace and blessing be upon Him, said: "Do you have the capability that after a mujahid set out for jihad you

go to the Mosque and start offering Salah and fasting till the ujahid come back from jihad?" The man replied: "Who possesses that capability?!" [Sahih Bukhari] This is single Hadith is enough for us to understand the virtues of Jihad. Someone asked Prophet, peace and blessing be upon Him: "Which one is the highest of deeds?" Messenger of Allah, peace and blessing be upon Him, replied: "Such Imaan free of any doubt and jihad free of betrayal, and righteous Hajj."

The man asked again: "Which type of Salah is the best?" The Messenger of Allah, peace and blessing be upon Him replied: "That containing prolonged Qiyam." The man asked again: "Which Sadakah is the best?" The Messenger of Allah, peace and blessing be upon Him, replied: "That of the poor." The man asked again: "Which hijrah is the best?" The Messenger of Allah, peace

and blessing be upon Him, replied: “Hijrah from the things prohibited by Allah.” The man asked again: “Which jihad is the best one?” The Messenger of Allah, peace and blessing be upon Him, replied: “Fighting with the mushrikin with own life and property.” The man asked again: “Which death is the best one?” The Prophet, peace and blessing be upon Him, replied: “That of one who were bleeding along with his Horse.” [Abu Dawood & Musnad Ahmad]

This martyrdom is the best one because the martyr in this case spent both his soul and property while other martyrs only sacrifice their lives.

Jihad is the path to Paradise

Allah says: “Allah has purchased from the believers their lives and their properties in exchange for Paradise. They fight in Allah’s way, and they kill and get killed. It is a promise binding on Him in the Tawrah and the Injil, and the Qur’an. And who is more true to his promise than Allah? So rejoice in making such an exchange—that is the supreme triumph.” (Tawba-111)

So we have to be pleased with the successful transaction of us with Allah, glory be to Him. The value of life and properties of mujahid is so high and the status of the so in Jannah is so supreme that is beyond imagination. That’s why Allah purchases that with such a high price.

Abdullah Bin Abu Awfa narrated on the authority of Prophet, peace and blessing be upon Him: “Do you understand that



Jannah is under the shadow of Sword.” [Agreed Upon]

Narrated by Abu Hurairah, may Allah be Pleased with him, on the authority of the Prophet, peace and blessing be Him: “Allah has made obligatory upon Him that He will enter a person, who brings faith upon Allah, affirms the prophets, and set out with the intention of jihad, to Jannah, or bring him back with reward or ghanimah.” [Sahih Muslim]

All these hadiths depict so many benefits and virtues of jihad which are difficult to be documented in this limited context.

Mujahidin is better than those who stay at home

Allah the Almighty says: “Such of the believers as stay (at home) excepting the disabled ones, those who strive in the cause of Allah with their substance and their lives, are not equal. Allah has exalted in rank those who strive (in His cause) with their substance and their lives above those stay (at home), and yet

to each one Allah has promised Khayr (good) but Allah has indeed granted eminence to those who strive (in His cause) over those who stay (at home) by giving them much better reward. [An-Nisa: 95]

This is particular verse mentions about collectively obligatory jihad. Then what about the case of those who stay behind from jihad and sit at home at the time individually obligatory jihad?! In that case, those people are the sinful ones and they merely deserve any reward as it has been already mentioned.

Jihad is the terrace of Islam

The Prophet, peace and blessing be upon Him, said: “Should I not show you the structure of Islam? The pillar of Islam is salah, and the roof of it is jihad in the path of Allah.” [Musnad Ahmad]

Virtues of guarding in Jihad

Abdullah Ibn Abbas Narrated on the authority of Prophet, peace and blessing be upon Him: “Two types of eyes are

exempted from hellfire. The one which cries out of fear of Allah, and the one that guards day and night in the path of Allah.” [at-Tirmidhi]

Virtues of the dusts in the path of Allah
It has been narrated by Abdullah Ibn Abbas on the authority of the Messenger of Allah, peace and blessing be upon Him: “Allah has made the hell haram for him whose feet have been dusty in the path of Allah.” [Sahih Bukhari]

Virtues of wounds in the path of Allah
The Prophet, peace and blessing be upon Him, said: “By Him in Whose hand is the soul of Muhammad, peace and blessing be upon Him, there is no such wound in the path of Allah except that on the Day of Judgment the mujahid will be resurrected with that wound, and it will keep bleeding having the color of blood but the smell will be that of musk.” [Sahih Muslim]

Martyrdom was the desire of the Prophet, peace and blessing be upon Him

The Messenger of Allah, peace and blessing be upon Him, said: “I wish that



I fight in the path of Allah and get killed, then resurrect, then get killed again, then Resurrect and get killed again.” [Sahih Muslim]

Jihad is better than keeping the Holy Mosque

Allah says: “Do you consider giving water to pilgrims and keeping the Holy Mosque equal to (in deeds of) him who believes in Allah and the last day and strives hard in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the unjust people.” [At Tawbah: 19]

And also it has been narrated in a Hadith of Sahih Muslim: Nu'man ibn Bashir, may Allah be pleased with him, said:

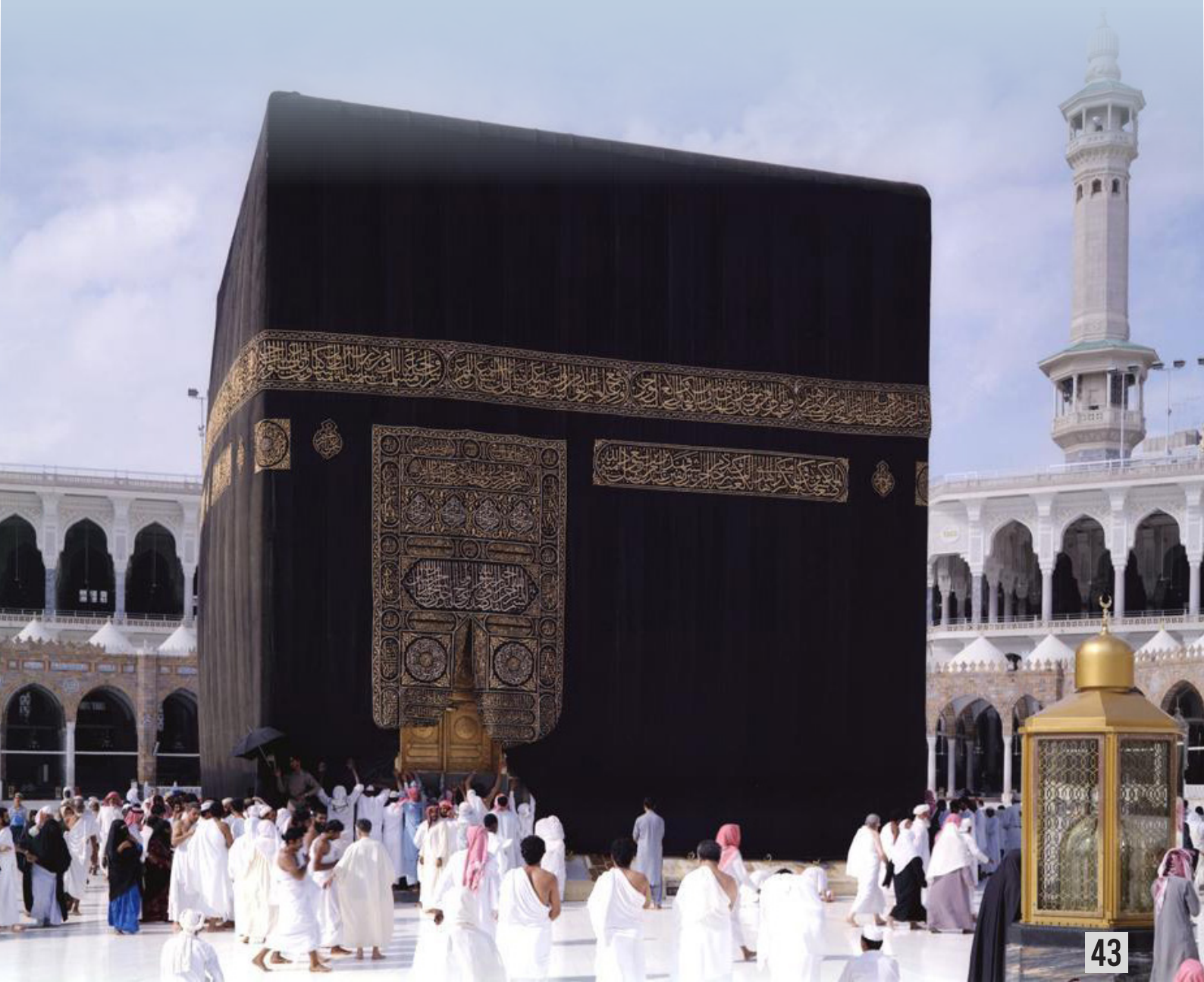
“I was by the side of the pulpit of the Messenger of Allah, peace and blessings be upon Him, as a person said: I give water to the pilgrims and I don't care about any other action in Islam. Another person said: I do not wish for any other action of Islam other than keeping the Masjid al-Haram. And the other person said: Jihad for the sake of Allah is better than the deeds you have mentioned. Umar, may Allah be pleased with him, told them: Do not raise your voice near the pulpit of the Messenger of Allah, peace and blessings be upon Him. And it was Friday and after I had offered the Friday salah, I went towards the Messenger of Allah, peace and blessings be upon Him, and asked Him about the matter they were disputing on and the verse number 19 of Surah At-Tawbah was revealed.”



the millah of ibrahim

“

After the people abandoned the principles of Monotheism taught by the prophets, Allah sent Ibrahim (‘alayhis salam) to his people. Ibrahim (‘alayhis salam) was born in a family that worshipped idols. The father of Ibrahim (‘alayhis salam) was a well-known idol worshipper. Ibrahim (‘alayhis salam) was bestowed with wisdom and intellect from an early age.



{And We had certainly given Ibrahim his sound judgment before, and We were of him well-Knowing. When he said to his father and his people, “What are these statues to which you are devoted?” He said, “You were certainly, you and your fathers, in manifest error.” They said, “Have you come to us with truth, or are you of those who jest?” He said, “[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify.} [Al-Anbiya: 51-56]

Ibrahim (‘alayhis salam) was averse to polytheism. He (‘alayhis salam) used to ponder over his existence and think. Allah guided him towards his ways.

{And thus did We show Ibrahim the realm of the heavens and the earth that he would be among the certain [in faith]. So when the night covered him [with darkness], he saw a star. He said, “This is my lord.” But when it set, he said, “I like not those that disappear.” And when he saw the moon rising, he said, “This is my lord.” But when it set, he said, “Unless my Lord guides me, I will surely be among the people gone astray.” And when he saw the sun rising, he said, “This is my lord; this is greater.” But when it set, he said, “O my people, indeed I am free from what you associate with Allah. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.”} [Al-An’am:75-79]

Even though Ibrahim (‘alayhis salam) grew up surrounded by idol worshippers, he (‘alayhis salam) was never inclined



towards it. Ibrahim (‘alayhis salam) hated shirk and its people. He (‘alayhis salam) disassociated himself from idols and idol worshippers and warned against shirk. Ibrahim (‘alayhis salam) was brave and unrelenting in his faith. {There has already been for you an excellent pattern in Ibrahim and those with him, when they said to their people, “Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone” except for the saying of Ibrahim to his father, “I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.} [Mumtahinah: 4]

Thus the spark was lit and the battle between shirk and faith, kufr and Islam

was lit. Ibrahim (‘alayhis salam) decided to break the idols and make the people understand that the idols can neither harm nor benefit them and they cannot even defend themselves.

{So he made them into fragments, except a large one among them, that they might return to it [and question]. They said, “Who has done this to our gods? Indeed, he is of the wrongdoers.” They said, “We heard a young man mention them who is called Ibrahim.” They said, “Then bring him before the eyes of the people that they may testify.” They said, “Have you done this to our gods, O Ibrahim?” He said, “Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak.” So they returned to [blaming] themselves and said [to each other], “Indeed, you are the wrongdoers.” Then they reversed themselves, [saying], “You have already known that these do not speak!” He said, “Then do you worship instead of Allah



that which does not benefit you at all or harm you? Uff to you and to what you worship instead of Allah. Then will you not use reason?"} [Al-Anbiya: 58-67] And as is the Sunnah of Allah, the noble messenger of Allah was tried and tested. {And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember? And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?"} [Al-An'am: 80-81]

{(His father) said, "Have you no desire for my gods, O Ibrahim? If you do not desist, I will surely stone you, so avoid me a prolonged time."} [Maryam: 46] The people plotted against Ibrahim ('alayhis salam) and sought to punish him. They were blinded by their hatred of this muwahhid and wanted to make an example out of him. They dug a huge trench and ignited a huge fire in it. Then they bought a catapult and cast Ibrahim ('alayhis salam) into the fire. The fire raged on, the temperature of the surroundings was soaring, and the space was filled with smoke. In the moments of despair, Ibrahim ('alayhi salam) was content and the only words that escaped his lips were, "Sufficient for us is Allah, and [He is] the best Disposer of affairs,"

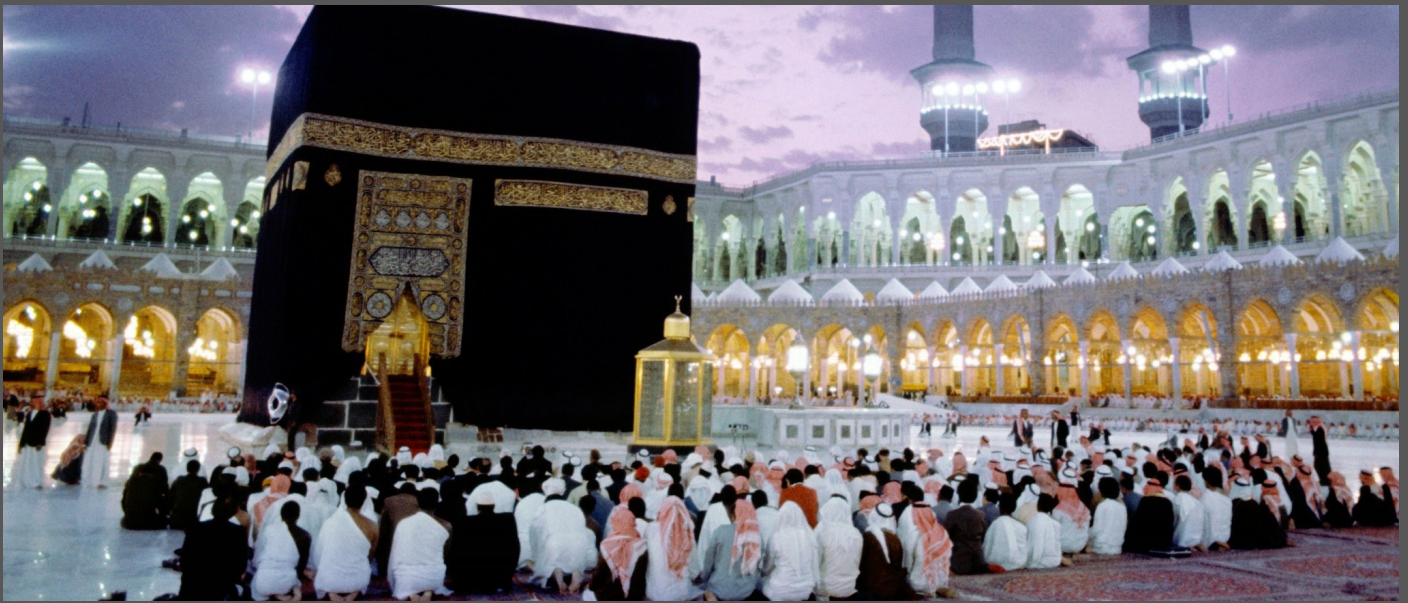
but the fire did not burn Ibrahim ('alayhi salam). The fire was commanded by Allah to change its property, so instead of burning, it became coolness for the Slave of Allah. Thus Allah saved His messenger from the tyrants.

{They said, "Burn him and support your gods - if you are to act." Allah said, "O fire, be coolness and safety upon Ibrahim." And they intended for him harm, but We made them the greatest losers. And We delivered him and lot to the land which We had blessed for the worlds.} [Al-Anbiya: 68-71]

The mushrikin (polytheists) were enraged and they were seething with anger. Some people followed Ibrahim ('alayhis salam) among them was a woman named Sarah and Lut ('alayhis salam). The King of Babylon, called Namrud after hearing about the miracle of Ibrahim ('alayhis salam), felt threatened and summoned him to his court.

{“Have you not considered the one who argued with Ibrahim about his Lord [merely] because Allah had given him kingship? When Ibrahim said, “My Lord is the one who gives life and causes death,” he said, “I give life and cause death.” Ibrahim said, “Indeed, Allah





brings up the sun from the east, so bring it up from the west.” So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.”} [Al-Baqarah: 258]

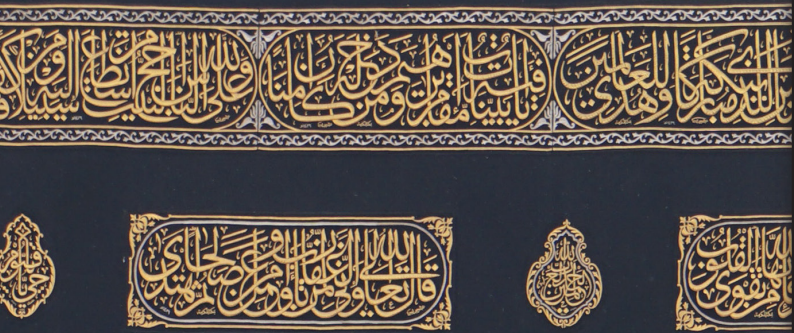
Ibrahim (‘alayhis salam) continued with his message of Tawhid and warned against Idols and Idol worship. And when he saw that the people along with his father were paying no heed to his message, he disavowed from him and migrated with his wife Sarah and Lut (‘alayhis salam) to Haran and then to Palestine and Egypt.

{And the request of forgiveness of Ibrahim for his father was only because of a promise he had made to him. But when it became apparent to Ibrahim that his father was an enemy to Allah, he disassociated himself from him. Indeed was Ibrahim compassionate and patient.} [At-Tawbah: 114]

{And Lut believed him. [Ibrahim] said, “Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise.”} [Al-Ankabut: 26] Again, Ibrahim (‘alayhis Salam) was tested. After the trials of hijrah, he

(‘alayhis salam) faced another tyrant in Egypt.

Narrated Abu Huraira, may Allah be pleased with him: Ibrahim (‘alayhis salam) did not tell a lie except on three occasion. Twice for the sake of Allah when he said, I am sick, and he said, (I have not done this but) the big idol has done it. The (third was) that while he (‘alayhis salam) and Sarah (his wife) were going (on a journey), they passed by (the territory of) a tyrant. Someone said to the tyrant, “This man (i.e. Ibrahim) is accompanied by a very charming lady. So, he sent for Ibrahim (‘alayhis salam) and asked him about Sarah saying, Who is this lady? Ibrahim (‘alayhis salam) said, She is my sister. He (‘alayhis salam) went to Sarah and said, O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don’t contradict my statement. The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah. Pray to



Allah for me, and I shall not harm you. So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, Pray to Allah for me, and I will not harm you. She asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, You have not brought me a human being but have brought me a devil. The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Ibrahim, ‘alayhis salam) while he was praying. He (‘alayhis salam) gesturing with his hand, asked, What has happened? She replied, Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service. (Abu Huraira, may Allah be pleased with him, then addressed his listeners saying, That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. the Arabs, the descendants of Isma’il, Hajar’s son). [Al-Bukhari: 3358]

Allah saved Ibrahim (‘Alayhi Salam) and his wife and also blessed them with a slave girl who he later on married and Allah blessed him with a son named Isma’il.





FUNERAL IN WEDDING

It has been very long since I met Na'im. First time when I saw him, he looked like a typical city boy. I still remember the beautiful memories of his stay in our guest room. He never delayed to reach my home on his vacation from his service in the battalion. This time it has been surprisingly a long interval.

Even Huzaifah uncle asked about him several times, "There is no whereabouts of Na'im. Any idea whether he is alive or not?"

I said, "No, He is alive but he is far away from us. He might be very busy in his service in the battalion."

I was staring at the way, as if he was coming. But there was no sign of him. All on a sudden Zaraqawi came hurriedly, "See, who has come! Its Na'im." When I looked at Na'im, there left hardly

any trace of a fresh newcomer from a city on his face. His faced was covered with dust. He looked tanned. There was obvious sign of severe hardship on his face. It was not like the same Na'im whom I saw a few months ago when he was a new muhajir, when he had just





arrived at Khurasan leaving behind the comforts and luxuries of Kabul.

I said, “Oh, see who has appeared finally. O slave of Allah, what has made you disappeared for such a long interval?”

He replied, “It was a busy time for me. Most of the brothers in our battalion got martyred. A few remained. I had to take care of the frontline.”

I said, “No problem. Come on.” Na’im entered our guest room. He sat on the mattress. He looked very exhausted. I gave him water. I put a blanket on him. But he was hesitating and giving that back to me repeatedly. I said, “What happened to you, man! Be at ease. You must be very tired.”

I was inserting wood pieces into the room heater. He stood up with me in an attempt to help me. I got angry, “Would you not calm down! Sit down, boy! Take rest.”

My son, Zargawi, came with tea and clean dresses for him. Then Na’im tried to pour tea from flask. I stopped at him. Sometimes, I got irritated by his humbleness, by the way, that was excellence of his character, for which I liked him most. He was very humble slave of Allah.

I said, “So, tell me about what was going

at your place. How did you spend the last few months?”

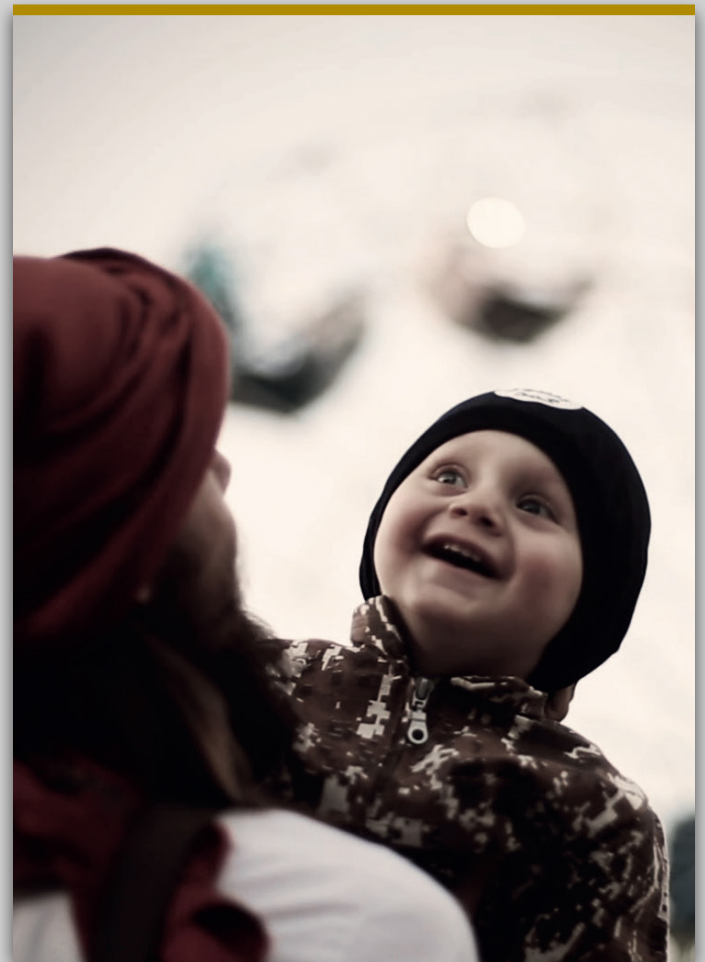
Nai’m said, “It was a very tough time. Frontline lacked brothers, as most of them martyred in the battles. I had to take the responsibility of the managing the frontline.”

I said, “What is your plan now?”

“I asked our Amir to either let me do ishtishhadi or let me get married,” Na’im smiled.

“So, you mean if you fail to find a life partner for you, you will go for istishhadi!,” I joked.

Nai’m replied, “No actually, I asked my Amir Sahib several times for granting me permission to go to istishhadi operation. But every time he replied the same, ‘Who will take care of the battalion if you go for ishtishhadi?’ Now, I have come for refreshing my mind.”



“No problem, doing Ribat also have great rewards. Allah will give great reward for the responsibility that you have taken on your shoulder.”

It was nearly afternoon. Na'im took shower and changed his cloth. We went to local mosque for Asr salah. After the salah, people meet Na'im and greeted him warmly. They were very happy to see him. Huzaifa uncle also met him in private and it seemed they had a very serious discussion.

When Huzaifa uncle left, Na'im came with a big smiling face. I felt how delighted he was. “It seems something suspicious has made you happy,” I asked.

“I made a Dua to Allah, Azzawajjal. I asked Him to either accept me as an ishtishhadi, or find me a dweller for my empty home,” said Na'im.

I said smilingly, “It seems the second half of your supplication has been accepted.” Na'im said, “Huzaifa uncle just told me that one of his daughters has reached the age of marriage, he is looking for a groom. He gave me the proposal of accepting his daughter. I smiled.”



“Now I understand the mystery of your delighted face,” I replied.

“Huzaifa uncle asked me to see her daughter myself or send someone on behalf of me. I was very embarrassed to hear that. Can you send mother of Zarqawi to see her and continue the talk,” Na'im added.

We came back home. I called my wife and asked her about the daughter of Huzaifa uncle. “She is a very pious girl, with nice behavior and she is also good looking. For whom you are asking. Sharafat?,” my wife replied. I said, “No,

not for him, for another brother of me.” The next day, Qadhi Sahib came. We discussed about the marriage proposal. Qadhi Sahib advised Na'im to do Shar'i nazar (see the bride face to face before marriage). Na'im was hesitating. He denied meeting her, “Please don't insist on me to meet her. I can't do so. It's very embarrassing for me.”

We persuaded him finally to meet her. So, he went to see her and he came back with a big smile on his face. “The Most Glorious is our Lord. Praise be to Him,” he expressed his consent over the marriage being thankful to Allah.

Now the question remained on the Mahr. Brothers asked him, “How much money do you have? It's a marriage, not a joke. Can afford to pay her Mahr?” Na'im whimsically put his hands on his pockets. An old note of 500 rupees and 2 notes of 100 rupees! “That's all I have,” Na'im replied with a smile as if he felt shy.

Huzaifa uncle went to his daughter and asked her about Mahr. She said that she needs no Mahr other than that Na'im will teach her forty ahadith regarding jihad in the way of Allah. Na'im accepted it. Qadhi Sahib made the martial engagement and also Niqah was done on that day.

Na'im had a strong family background. His father was a high official in Afghan government. After making hijrah, he contacted him, “Listen! Quit your job of apostasy, otherwise I will kill you.” However, Na'im didn't have any new suit for the occasion of marriage. Shafiq heard that. He went home and brought

a pair of suit for Na'im. “One of my friends sent this for me. I haven't used it. It's for Na'im,” he said.

Now, everyone in the village was eagerly waiting for the wedding ceremony, as if Na'im was their own family member. Now, we had to think of another issue. Where will Na'im stay with his wife? A brother came and said, “We have a common guest room, we will shift the belonging of that to somewhere else. Let's give that guest room to Na'im so that he may stay there with his family.” We arranged that room for Na'im, and we also arranged cookerries for Na'im's new family from one of our sisters who gave all of her cookerries that were sent by her mother for her as a gift. So, everything was set. Now, Na'im was thinking of how to do the walimah. He had nothing left in his pocket. He said, “I will go to my battalion and ask my Amir Sahib for giving me some money so that I can do the walimah.” I replied, “No problem you go there, but don't be late.”

The next day, I couldn't see Na'im anymore. He left for the frontline to talk to his Amir for the wedding ceremony. A few days later, I came to learn: Na'im was proven to be truthful to his covenant with Allah. We heard that American forces, along with their loyal Afghan murtadd forces, launched a campaign on the frontline area where Na'im was stationed. He tasted the sweetness of martyrdom as he was engaged in a face to face confrontation with the enemy forces, and the wedding ceremony remained...

REMAINING AND EXPANDING

